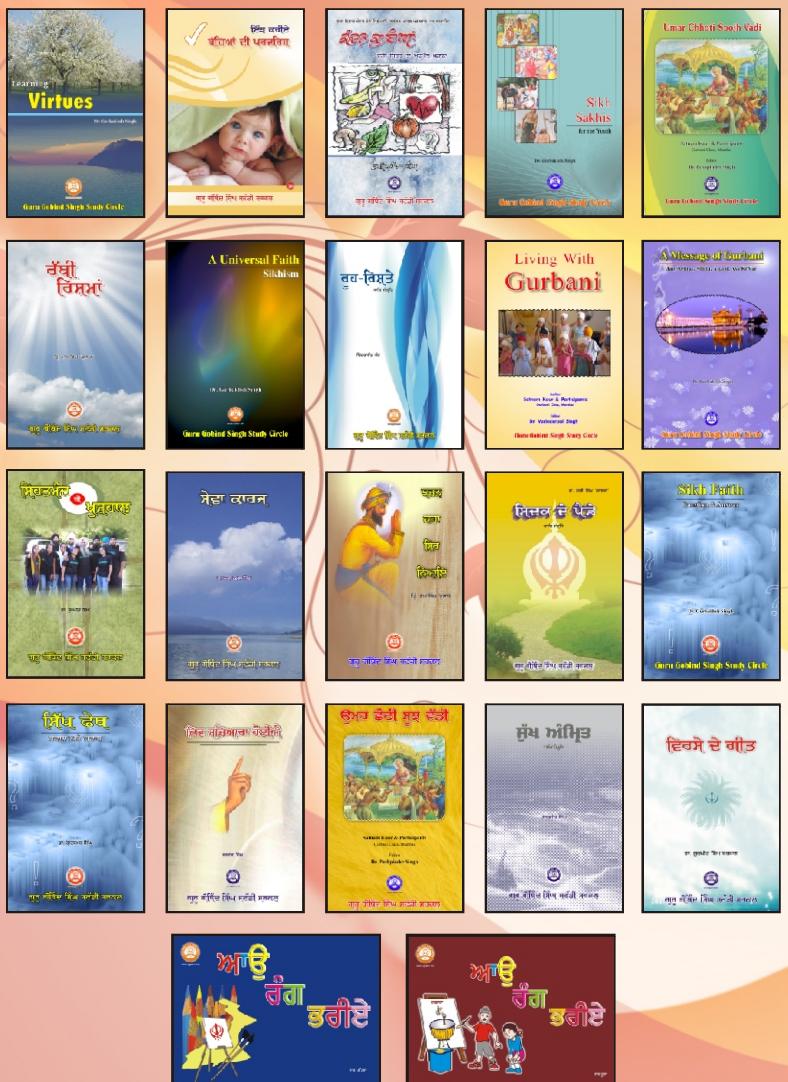


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TALES of WISDOM



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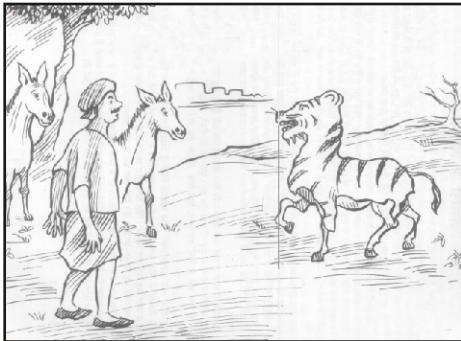
Index

All That Glitters is not Gold	2
Lust	3
Pride	5
True Service	8
Integrity	11
Material Wealth	13
Secret of good Health	14
Greed	16
Insight	18
Deeds and Rewards	20
Let the goodness be scattered	22
Contentment	24
Practise What You Preach	26
Power of Truth	27
Utility of Wealth	29
Temptations	31
Three Golden Rules	33
Dignity of Labour	35
Compassion	36



**Tales
of
Wisdom**

All That Glitters is not Gold



One day Guru Gobind Singh went hunting and brought tiger skin with him. The Guru asked Sikhs that this skin be put on a donkey.

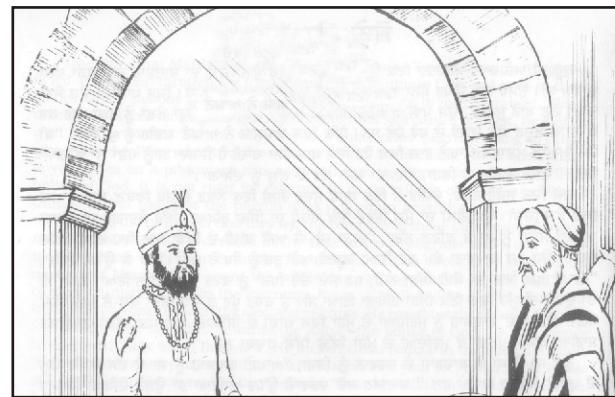
The villagers saw the donkey in the early morning. They thought that a tiger was prowling near the village. They alerted the neighbors about the tiger by going from house to house. All people of the village were terrified. No one dared to go towards the side the tiger was sighted and the donkey roamed around the village. Seeing its skin from a distance villagers concluded that it was a tiger.

A potter was passing that way with his donkeys. His donkeys began to make noise. The donkey with the tiger's skin also joined his brethren in the chorus. The potter after removing the tiger's skin from the donkey, threw it away. He was very pleased to find his missing donkey. He drove it away along with other donkeys.

The Guru explained that this drama had been enacted to make Sikhs understand that a Sikh does not become a Singh by adopting outer symbols. Without good



Lust



One day Guru Nanak reached a country ruled by a very cruel king. He had an urge to amass gold and silver.

One day he asked his minister, "Does anyone in our country possess gold or silver about which we have not come to know?" The minister said, "I shall inquire about it and let you know tomorrow."

On the next day, the minister sent his men to find gold and silver.

When the King came to know about the silver coins in the mouths of the dead, he had all the graves dug up and silver coins taken out.

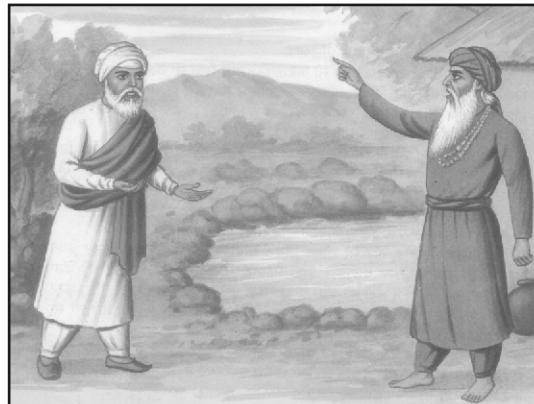
Guru Nanak went to his palace and said to the King's gatekeeper, "Convey our message to the King that two outsiders want to see him." When the King came to the door, he saw Guru Nanak counting pieces of broken earthen pots. The King asked in great wonder, "O holy man, what use are these pieces to you?" Guru Nanak replied, 'We are to take these to the next world.' The King said, "How can you take these pieces to the next world?" Guru Nanak replied, "In the same way as the wealth

collected by you by cruelty," Hearing this, he realised his mistake. He said. "I have great love for gold and silver. Advise me so that my love for gold and silver goes away and I may embark on the path of God."

Guru Nanak said, "O King, whatever you see with the eyes will be destroyed one day. The wealth which is spent in the name of God goes along with you to the next world. Horses, forces and kingdom will remain here after your death. You came to this world alone and empty handed and shall leave this world empty handed. You have seen with your own eyes that the dead who had been buried with one silver coin in their mouths could not take even that one coin with them How will this wealth amassed with sins and cruelty go with you? However the sins and cruelty committed will surely go along with you and for committing those sins you will be thrown in the fire of hell. The King realised his mistake and promised to lead pious life.



Pride



In the course of their travels, Guru Nanak and Bhai Mardana came to a place called Hasan Abdal. The town now lies in West Pakistan and is known as 'Panja Sahib.'

Bhai Mardana was feeling thirsty and was really in a bad state. There was not a drop of water. The Guru saw his plight and called out, "Mardana".

"Yes, my master, "said Mardana, moistening his lips with his tongue."

The Guru said, "There is water on that hill-top where Wali Kandhari lives."

"If you permit, Sir, I could go and drink some," said Mardana, licking his dry lips again with his tongue.

The Guru said, 'Yes go and try'.

It was a steep hill and Mardana was very thirsty. However sweating and straining awfully, he reached the top of the mountain. Wali Kandhari sat at the door of his hut.

Bhai Mardana said, "I am the companion of Guru Nanak Dev, who worships God, the Formless. I am

thirsty and beg for some water."

The Wali looked at him with anger and contempt and said, "Ask that infidel, your companion, to give you water: why does he drag you along if he cannot give you water even?"

The repeated requests of Mardana for water were all fruitless. He returned disappointed and reported to the Guru what had happened.

The Guru said, "Mardana, go again and ask for water very politely, saying that the great God has made water and air free for all and saints should not deprive anybody of these divine gifts. It also does not become him to be jealous of anybody."

Mardana was helpless. He again started the ascent as the Guru asked him. He was dying with thirst and could hardly move but the Guru's wish had to be carried out. Somehow he reached the top of the hill. The Wali was furious to see Mardana again. Mardana conveyed very humbly the message of the Guru but the stone-hearted Wali was not moved at all.

Sad and dejected, Mardana came back to the Guru with great difficulty and reported everything to him.

By now Mardana was half dead with thirst and fatigue and could hardly walk a step. But the Guru said again, "Mardana, try once again If the Wali is adamant for the third time, we shall think of a way out."

The thirsty Mardana could now almost see death staring him in the face. His step was shaky and his strength and courage seemed to fail him. But it was beyond him to disobey his Master even in this desperate condition. He thus' again started the ascent on the hill and clutching at stones and bushes on the way, he reached the hut again. The Wali was unrelenting and Mardana again

returned disappointed..

Mardana came back falling unconscious near the Guru. Full of pity at his plight, the Guru pushed away a huge stone lying there and lo and behold, a fountain of clear water gushed forth from the earth. Mardana drank his fill of the sweet water.

From his hut at the top of the mountain Wali Kandhari looked below and was surprised to find water flowing freely below the Hill while his own well had gone dry. Blind with rage, he pushed a huge stone towards the Guru sitting below. The stone came roaring and Mardana trembled with fear. But the Guru stopped the onrushing stone with the palm of his hand. *No one can injure those, whom God protects.*



True Service



A Sikh approached Guru Nanak Dev Ji and asked for his forgiveness. He was in great hurry. "Satguru!" he said, I am attending upon a friend of mine who has been ailing. I had to leave him in the morning because I could not miss the sight of your august presence.

The Guru said, "You have ignored my teachings by coming to me to serve yourself rather than serving the one whom God has placed in your care. Remember! It is more important to nurse your friend back to health."

When that Sikh departed, the Guru observed, "See how the ignorance misleads men of good intentions. Indeed until the self melts into God-consciousness, there is no freedom from the gratification of the self." Then the

Guru recited:

"The light of dawn breaks forth when the ego dies.
Then the tide of goodwill for all fills the heart.
He who sees himself in all that exists,
He indeed is exalted, says Nanak."

Gurmukh and Manmukh

Once an inquisitive Sikh asked the Guru, "You always say that a Gurmukh is exalted and a Manmukh remains bankrupt. Pray tell us what you mean by that and how to distinguish a Gurmukh from a Manmukh."

The Guru said : "One who is holy and righteous is Gurmukh. He always lives in the state of happiness. Not just that, he gives happiness to others. As to how to distinguish one from the other, it is to be done by watching their actions. For example, a Gurmukh is pleased at hearing the praise of others. He serves the poor and the needy. He is respectful towards the virtuous and the learned. He avoids discussing subjects that can give rise to quarrels. He protects the rights of others and does not trample upon them. His pure intentions are reflected in being faithful to his wife, respectful to other women and to be in the company of holy men. His craving for the Nam grows by the day."

Another Sikh asked the Guru, "How can one become a Gurmukh?"

The Guru said, "It is not easy. However, it is not difficult either. To be a Gurmukh one must avoid the Manmukh Karma."

"What is the Manmukh Karma?" the whole congregation asked.

"A Manmukh is basically jealous of everyone. Not just that, he regards all men as his enemies and hates them. He covets all the worldly wealth and happiness for himself so much so that he wants everyone else to be poor and unhappy and that all their wealth should come to him. He suffers great pain when he sees other people's prosperity, property and other good things of life."



Integrity



There is a small town called Sasaram near Varanasi. A devout Sikh named Phagoo lived there. He was very honest and sincere. He used to collect daswandh (one tenth of income) from the Sikhs for the Guru.

Once Guru Tegh Bahadur stayed with him and conducted Shabad Kirtan in his house. After the Shabad Kirtan, the Guru asked him to bring the offerings collected so far. He did so dutifully. The Guru then asked, "Are you sure that you have brought everything that you have collected so far?" Phagoo was surprised. He thought that the Guru doubted his honesty. The Guru then pointed out that he had missed out the fruit from the common berry tree in the courtyard. The whole background came to Phagoo's mind. The Guru asked him to tell the story to the congregation.

Phagoo began: "I must ask for forgiveness from the Guru and the congregation. I should have included the fruit from the berry tree (Ber) in the total collections. Once I went out on a round of the town asking for daswandh. When I knocked at a door, the lady in the house

Material Wealth

was very busy. She refused to give anything. When I insisted, the lady put the kitchen garbage into my bag. I sorted it out and threw away all of it except the seed of berry fruit. I buried it in my courtyard. The tree that you see has grown out of it. So the fruit really belongs to daswandh."

The Guru was very pleased. He said: "Phagoo is a model Sikh. People like him are the pillars of the community."



After passing through forests, crossing rivers and travelling through deserted places, Guru Nanak reached Harappa. He camped under a tree outside the city. He asked Mardana to go to the city but told him not to ask the people for anything. He said, "People will recognise you and place things at your service". Mardana just could not believe his ears. But when he went to the city people gave him many clothes and gold coins. Mardana was overjoyed. However, some people did not take any notice of him.

He put all the gifts in a bundle and came to the Guru. The Guru said, "What have you brought this bundle? These things are of no use to us. Throw away the bundle". Obeying the Guru's orders, Mardana threw the bundle away. He had understood that it was of no use to carry unnecessary things.



Secret of good Health



From Delhi Guru Nanak and Mardana started travelling towards the East. After walking for a few days they broke their journey in a grove of trees. Next day at noon they saw a palanquin. It was being carried by six persons. They stopped and put the palanquin under a tree. A Pir alighted from it. His attendants spread a sheet over the grass. The Pir lay down. All of them started pressing his arms and legs to remove his tiredness.

Mardana was surprised. He said to the Guru, "What is all this? The one who had been sitting in the palanquin is tired and the men who carried the palanquin are not tired. They are pressing the Pir's body to take away his tiredness".

Guru Nanak smiled and said, "Those who remain active have good appetite. They are able to digest what they eat. They have strong and healthy bodies. Those who do not work and just keep on sitting lose their appetite. If they over eat they are not able to digest. They get tired very soon".

Mardana could not understand what the Guru had

said. He said again, "This Pir does not appear to be sick. He has not even walked. I cannot understand why does he feel tired?" The Guru laughed and said, "The Pir is tired for two reasons. People know him as a Pir. He has become lazy and does nothing: He does not even walk. As he had given up work, his body has become feeble. He gets tired even while sitting in the palanquin.

This is the plight of a man who does not work. If one keeps his body and mind work for the welfare of the people, he shall remain healthy and cheerful.



Greed



Guru Nanak left Gorakhmatta. The forest around Gorakhmatta was very dense. It was infested with dangerous wild animals. After travelling for about forty miles into the forest, the Guru halted at a place. He asked Mardana to play on the rebeck and started singing hymns. He stayed there for a whole day.

The next day Mardana said, "I am very hungry. We should go to some inhabited place". The Guru pointed to a tree and said, "Go, pluck the fruit of that tree". With folded hands Mardana said, "It is a tree on which soap nuts grow. Soap nuts are bitter. How can I eat these? Even if I take these I shall not be able to digest these. My stomach will be upset".

The Guru said, "I will also join you, I am sure they will be sweet". They were really so. Mardana enjoyed the fruit. But he became greedy. He took some more fruit

from the tree for future needs and he ate that fruit after some time when he again felt hungry. To his surprise the fruit was so bitter that he could not eat it. Guru Nanak Dev advised him: *"Never be greedy. Greed Makes Sweet Things Bitter."*



Insight



During the course of his travels in the East the Guru Nanak reached Patna. He camped under a shady tree outside the city on the banks of ganga. It was evening. After doing Kirtan Mardana went to sleep without taking dinner. The singing of Shabad began once again at dawn. After the singing of Shabad, Mardana said to the Guru, "I have been hungry since yesterday. Let us go to the city. There I shall get something to eat".

Guru Nanak looked at Mardana. Pointing to a shining pebble he said, "Take this precious stone to the city. Sell it and buy some eatables with the money". Mardana realised that whatever the Guru said had deeper meanings. He took the stone to the city to sell it there. At first he approached a green grocer. He would give him only one radish for the precious stone. He then took it to a cloth merchant. He thought that the value of the precious stone was just a piece of hand woven cloth. A sweet meat seller was willing to part with one sweet for the precious stone. At last he went to a jeweller named Salas Rai. He said, "This ruby is very precious. None can fix its price exactly. My elders have told me that on seeing such a rare

diamond one should give at least one hundred rupees to the owner of the diamond. He presented one hundred rupees to Mardana. Mardana said, "The owner of this diamond will not accept this gift. I have to sell it and purchase provisions".

Mardana came back to the Guru with hundred rupees and the precious stone. He put the diamond before the Guru and said, "Different people value this diamond differently". The Guru said, "Only a jeweller can understand the real worth of this diamond."

He sent Mardana back to the city to return hundred rupees to the jeweller. The Guru said, "We have no claim on this money. Why should we keep something with us which is not rightfully ours". Mardana went to the city and returned the money.

He has demonstrated the importance of insight. It is insight which makes the difference between stone and diamond. Insight comes through training and education and by God's grace.



Deeds and Rewards



Guru Nanak Dev Ji and Bhai Mardana once came to a town and stayed in a small hut outside it. Mardana would play the rabab and sing while Guruji used to utter the holy verses. In the same town lived a kind man who would serve holy men and enjoy their company. When he came to know that a holy man was staying in the hut, he came to see him. He sat down to enjoy the holy music which greatly delighted him. He resolved now to come every day to hear Kirtan.

This man, who was a shopkeeper had a neighbor who was a banker. When the banker came to know that this neighbour enjoyed (Kirtan) and the holy company of the Guru, he too wished to be taken along.

One day the two set out together at a little distance from the town. The path led to a locality where many bad people lived. The banker changed his mind and went to the place where evil persons lived. The shopkeeper however came to the Guru's cottage. Thus the banker took to the company of bad men while the shopkeeper came and sat in the holy company.

One day the banker said to the shopkeeper, "The one who returns first should wait for the other at the cross-roads: we shall go back together to the town," After this

they went to their respective places of daily visit.

On that day, the banker was the first to arrive back at the waiting place. He sat down and began to scratch the ground with a stick when suddenly he caught sight of a gold coin in the dust. He dug further and found a pitcher full of collying there.

In the meantime the shopkeeper too came there, limping since a thorn had pierced his sole. The banker laughed heartily to see the limping shopkeeper and said, "Look, I do evil deeds and yet receive a gold coin while your good company brings you nothing better than a thorn in the foot. Let us go and enquire from your Guru why it has been so?"

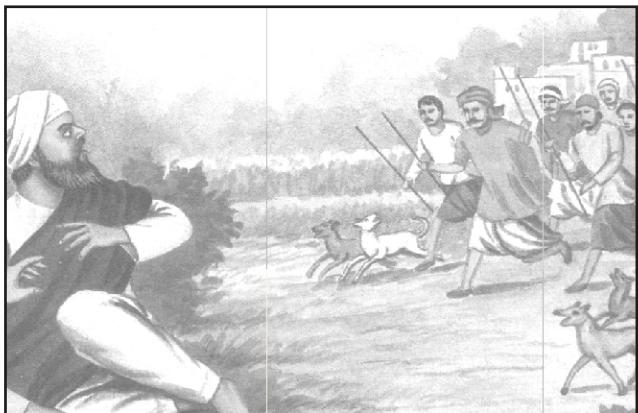
Then they came to the Guru and narrated to him all that had happened. The Guru took them to two spots. The Guru then said to the Banker: My friend, you once gave in charity a gold coin which later multiplied into a full pitcher of gold coins. But with every evil deed done by you, the gold coins were turned into coal. This is what happens with evildoers. It burns up the jewel of life and converts it into coal. The earlier deeds of the shopkeeper were so sinful that he deserved to be hanged. He however sat in good company and remembered God till his destined punishment of being hanged was reduced to a mere thorn-prick. Good company, particularly of saints drive away all vices.

On hearing this banker was sorry that he had lost his gold coins through his wicked deeds.

The Guru consoled him and said, "Instead of weeping over past evil actions, you should resolve to do good deeds in the future. Wailing will cause only waste of time while noble deeds will make your future happy". As you sow, so shall you reap.



Let the goodness be scattered



Guru Nanak Dev Ji and Bhai Mardana arrived in a town whose inhabitants cared only for enjoyment and fun. They were not mindful of death either as if they were immortal. They made fun of the Guru and Bhai Mardana; they offered them no shelter.

The Guru said: It is proper to think of God also sometimes. Good actions and kind behavior are useful things.

But they were very arrogant people who would listen to no good advice. They spoke very disrespectfully to the Guru. The Guru then decided to leave the place but while leaving the city, he said: May you continue to thrive here.

A few miles further on they came to another town. Here the people were very hospitable and good. They received the Guru kindly and served him reverentially. These people were charitable, loving kind-hearted. The Guru and Bhai Mardana stayed in this town only for a night while departing the Guru blessed them with the words, "May God uproot you."

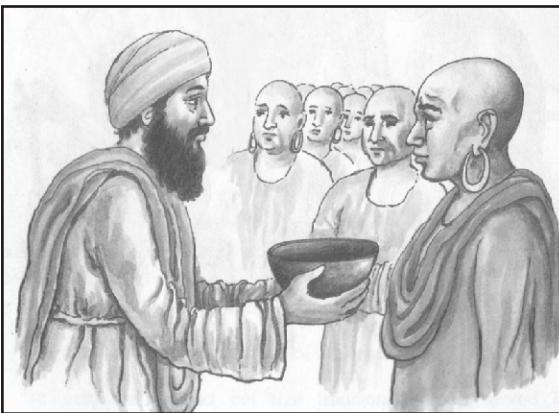
Bhai Mardana was much surprised and said to Guru Ji, "You have done strange justice: the people, who maltreated you, were blessed by you and the kindhearted inhabitants of the other town were cursed to disperse."

The Guru said, "Every inhabitant of the first city will spread evil and wicked ways wherever he goes. The bad people are like disease for the society. They should be contained at one place. Therefore it is good if they continue to live here in their city: the people of the other town will teach wisdom, kindness and good manners wherever they go. It is therefore good if they leave this town and spread themselves elsewhere."

Mardana was struck by this wise utterance and said, "It is not possible to fathom the greatness of your mind."



Contentment



While returning through Kashmir, Guru Nanak Dev Ji came near the high mountains. At some places the heights were steep and at others the way lay along mazy footpaths. Different kinds of flowers and plants grew in abundance. Ultimately the Guru reached Mount Sumeru which was the abode of the saints and yogis.

The Yogis living there were surprised to see the Guru as these mountains were almost inaccessible. They asked Guru ji, "What power has helped you to come here?"

"I have thought of God alone and worshipped Him with love and reverence. That power has led me here," replied the Guru.

Asked about the condition of the world the Guru said, "The world is in a bad way; falsehood dominates everywhere while truth is rarely to be found. There is so much evil and no saviour who could lead the world from sin to virtue is to be seen. When great souls like you have left the world and are hiding here who would save mankind? Who would lead the ignorant to the right

path?"

The Siddha Yogis performed miracles with their magical powers. They asked the Guru to fetch water in a bucket from the pool below; but by their magic they converted the water into pearls and rubies. The Guru went there but came back empty handed. He did not look for anything else even though diamonds and pearls were lying there.

The Guru said: sorry! There is no water there. They retorted: Did you not see pearls and diamonds there? They were ashamed to hear the Guru say: I had gone there looking for water. I had nothing to do with diamonds.



Practise What You Preach



Once the mother of a child came to Sheik Farid Ji with a peculiar problem. Her son had got into the habit of eating too much jaggery (Gur). She wanted him to stop this. She pleaded with the Sheik Farid Ji to speak to her son to reduce the intake of Jaggery. Baba Farid Ji said; "Ok I'll do it, mother. But let it be after one week."

After one week Farid Ji told child in the presence of his mother: "Friend! It is not good to take too much of jaggery." It was natural for the mother to ask: "If you just had to say this simple thing, why did you wait for one week?" Farid Ji said: "Mother, last week I myself was eating jaggery. Before advising him, I myself gave up that habit. Otherwise my advice would have had no effect on him."

Example is better than precept.



Power of Truth



At Dhaka lived a well known land lord Bhoomia who used to rob travellers.

He had built an inn where travellers could spend the night and have free food. One day Guru Nanak Dev Ji with Mardana came to his house. He prepared a meal and brought it to Guru Ji and Bhai Mardana. Before eating, Guru Ji asked him, "How do you earn your living?" In his opinion he was doing service to mankind by robbing the wealthy and giving it to poor in charity. He told Guru Nanak the truth about what he was doing. Guru Nanak said, "We cannot eat your meals unless you promise to give up this evil work."

He said, "Stealing is my profession. I can not give it up." Guru Nanak said, "You can continue your job but agree to three things: (1) Do not rob the poor (2) Always speak Truth (3) Do not steal or deceive a person whose salt you have tasted."

One night dressing himself like a wealthily

merchant and riding a horse he went to the king's palace to steal. The watchman asked, "Who are you?" Bhoomiya spoke the truth, "Thief". The watchman took it as a joke and allowed him to move on. Bhoomiya collected precious things and saw a gold plate containing something. While lifting plate he tasted it and that was salt. Bhoomiya returned home leaving everything there itself.

Next morning, the king observed that someone had tried to commit a theft. In order to catch the thief, he began beating up people. When Bhoomiya saw innocent people being tortured, he presented himself before the king and said, "I am the thief please. Punish me and let go these innocent people. The king asked, "Why did you not take anything away?" Bhoomiya told him the whole story.

The king said, "I am very pleased with you for speaking the truth. I am ready to keep a truthful person like you as my minister."

A truthful person is pardoned for his sins.



Utility of Wealth



A rich businessman from Lahore was out to impress the Guru in various ways, particularly by flaunting his enormous riches. He had heard the Guru sing the following lines:

"The whole world is full of pain.

He alone is happy in whose heart dwells the Nam."

The Guru knew that the businessman was a very unhappy man. So he decided to cure him of his lure of gold and money. The Guru said, "I need nothing from you. Yet I have a favour to ask of you if you can oblige," he said to the banker.

This flattered the banker beyond measure. He said, "Anything you name and I shall do. I am entirely at your service."

The Guru continued, "You are a leading business man. All I want to do is to keep this small needle in good trust and have it returned when we meet in the next life."

The businessman laughed and said, "You are truly naïve. How can we carry anything to the next life?"

Now it was the Guru's turn to laugh, "Who is really being naive you or I? You are gathering wealth which you cannot carry anywhere with you while I am seeking what shall go with me."

The businessman fell at the Guru's feet.

He had now learnt the importance of using money for those who needed it and kept just enough for his family's subsistence.



Temptations

Guru Nanak and Mardana came to a sea-shore in the India. They noticed that numerous pilgrims were getting boats to cross over into Lanka. The Guru and Mardana also boarded a boat for Matyakalam which was the capital of Raja Shivnabh's kingdom.

Raja Shivnabh had already known a good deal about the Guru from a person named Mansukh, a resident of Lahore who often came to Lanka or Ceylon for business. He was therefore curious since long to meet the Guru.



When the Raja came to know of the arrival in his capital of a great saint, he decided to test him to find out whether he was a true saint or a false one. He sent some of the most beautiful women in their best dresses to the Guru to tempt him. The beautiful women tried to tempt the Guru through dances and various other means. But they were helpless. Their charm and their movements had no effect on him. The Guru was absolutely indifferent to them.

When the Raja came to know all this, he was filled with respect for the Guru and came eagerly to meet him.

As soon as he saw the Guru he was unable to decide whether he was a Yogi, a Brahmin, a Hindu or a Muslim or a merchant. The all-knowing Guru understood this perplexity of the Raja and said, "O King, the true Yogi lives ever in the Divine Being and the true Brahmin realizes Brahm and is absorbed in holy worship. Worship of the Divine Being is the best deed. The universe is the business-premise of the great merchant God who is the sole master though he has several deputies. The distinction of Hindu and Muslim has no meaning for God's true devotees nor are any places near or distant for the true devotees since the master of the Universe is everywhere. Thus there are no strange lands for us; the entire world is our home."

When the Raja listened to this sermon, he realised that the Guru was no ordinary Sadhu. He was the true Teacher, for whose sight he had been yearning since long. The Raja was so impressed with the personality of the Guru that he immediately became his disciple along with the members of family.



Three Golden Rules



Mansukh was the owner of a big shop at Lahore. Bhai Bhagirath had gone to his shop to purchase provisions for the marriage of Mardana's daughter. He gave him the list and Mansukh promised to provide the needed goods. Bhagirath told Mansukh, "Guru Nanak Dev is the very image of the Almighty. He acts like human beings but in the holy assembly he is like God Himself."

Mansukh made up his mind to see the Guru and accompanied Bhai Bhagirath to Sultan Pur. On the way he thought, "If the Guru knows everything he will call me by my name". When both came to the Guru and bowed to him in reverence, the Guru said, "You have become a benefactor. You had gone to do one good deed but you have done two. The man who has come with you needs peace of mind. Although his name is Mansukh but he does not have peace of mind". Mansukh fell at the Guru's feet and tears of love filled his eyes. He said, "You are the perfect Guru. You are God Himself." Mansukh stayed there for a number of days and enjoyed the bliss of the holy assemblies.

One day the Guru called Mansukh and told him that there are three things which one should understand

and do:-

(1) There is only one God. We can realise Him not through the body but through the mind. If the intentions are pure we can see Him within ourselves. By remembering His Name and listening to Kirtan we can learn to love Him.

(2) Joys and sorrows are the outcome of our actions. Sorrows should not disturb us and joy should not make us forget the Lord.

(3) Pride is a disease. It misleads a man. We should avoid it. Humility can overcome it. By remembering God we shun pride.



Dignity of Labour



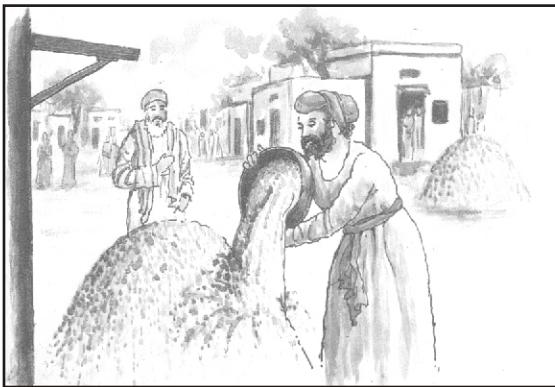
Guru Nanak after completing his travels settled down at Kartarpur (Pakistan) and took to farming.

One day the Guru was working in the fields and was smeared with dust. Some of his companions were cutting wood. Others were busy cooking food. At that time, a group of Sadhus passed that way. On surveying the scene, they said, "Are you breeding animals here?" The Guru asked them to stay for a few days to find out for themselves. On watching everybody working they remarked after some days "You have many hard-working men on the farm." The Guru requested them to stay a little longer for a final impression. After a few days more they said: "You have indeed devtas on the farm." He still insisted that they should stay longer. Finally they proclaimed. "These workers are indeed the image of God."

Work is worship.



Compassion



One day the Guru was going from his house to the fields at Kartarpur. On the way, he saw one of his disciples shifting grains from one heap to the other. "What are you trying to do here?" asked the Guru. He got the reply: "We are two brothers. The grain was equally distributed into two heaps. However, my brother's need is greater. He has a bigger family. I want him to get some more grain". The Guru blessed him and went further.

When Guru Nanak Dev returned after some time, he saw the other brother there. He was hastily shifting grain from his heap to that of his brother. "What are you doing here?" asked the Guru. He replied, "My brother gets lot of guests. The grain has been equally divided. But my brother's need is greater. I want him to get a little more grain. I am doing it hastily so that he does not turn up to stop me from doing so." Guru Nanak Dev blessed him also. This is how a true Sikh should feel and act.

